

Among my young companions was one remarkable for his amiable disposition and engaging manners; kindness glowed in his countenance, and benevolence characterized his conduct to the poor, yet disease was preying upon his vitals, and he was withering ere he had arrived to early manhood.

As a delicate rose blooms and exhales its fragrance to all around, and ere it has arrived to the height of its beauty droops, languishes and dies, so did my young companion retire from life's busy scenes, and lay him silently down upon the bed of death, and there sweetly resign his immortal spirit unto Him who gave it. In visiting him during his sickness, I felt those words verified: "It is better to go to the house of mourning than the house of feasting." In looking at his pale and emaciated features, how could I forbear to weep? to see one so young, so gentle, about to be consigned to the narrow tomb; there I learned that youth, beauty, and loveliness availed not. I saw my young friend gasping for breath, and yet uttering praises to Him who hath done all things well; there I felt the inestimable worth of the religion of Jesus Christ. My young friend's pillow was smoothed by an Almighty hand; his dying bed

"As soft as downy pillows are."

Listen now, young friends who are in the heyday of life, whose cheeks glow with health, whose quick and elastic step bounds nimbly along, be entreated to lay up for yourselves treasures where moth and rust doth not corrupt; remember thy Creator in the days of thy youth, and should thy life be spared to old age, Christ will not forsake you.

What is lovelier than youth bowing to the requirements of God's holy law, taking upon them the yoke of Christ, learning of Him? Oh! it is sweet to see them leaning fearlessly on his supporting arm and passing through death's dark shades, fearing no evil, relying on God's promises to buoy them over the Jordan of death, and clinging to him at all times like the limpet to the rock. LUCILLE.

A Fragment—for Re-Publication in the Christian Visitor.

Never was a greater mistake, than that which is made, when despots and aristocracies, encourage poor people to read the Bible, and especially the New Testament, in the hope of quieting them down under oppression. For any such purpose, the Scriptures are about the unfittest book in all literature. Wherever the bible is read with the understanding and the heart, it strengthens men's sense of right, and quickens their sensibilities to wrong, sanctifies what tyrants call sedition, by the example of a long line of agitators, of the prophet and apostle class, and consecrates as religion a sturdy defiant opposition to all manner of Pharaohs, Ahab's, Herods, Pilots, and Chief Priests.

The politics of the New Testament are an emphatic proclamation of religious equality, the equality of man with man. The christian religion knows nothing of human priesthods, other than the priesthods that is common to all good men, who render to their maker the sacrifice of worthy deeds, springing out of honest hearts, not to a select and ordained few, but to strangers scattered abroad. Christianity made every man a king and priest unto God on his own account.

The Christianity that lifts a mitred front in courts and parliaments is not the Christianity of the Lord Jesus Christ. Uppermost rooms at feasts, chief seats at synagogues, and all other great and small prizes of ecclesiastical ambition, (including the Rabbi, Rabbi, or as we phrase it, Very Reverend, Most Reverend, Right Reverend,) are discarded and disowned by him "whose kingdom is not of this world." Marvellous it is, how, not the Spirit only, but the very letter of the New Testament is set at naught by modern priesthods. Christ said near the close of his ministry, call no man father upon the earth—Father, Right Reverend Father, Right Reverend Father in God, is the style and title of modern Christian Episcopacy. Why not for very shame sake, score out the text at once.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

There is no more pleasing or instructive history for God's people than that of departed saints, who have finished their course and entered upon their rest. Of them it may be said "write blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labours, and

their works do follow them." They no longer mingle with the church militant, their voices are hushed in the silence of death;

"Far from a world of grief and sin
With God eternally shut in."

The subject of this memoir, who has recently departed in the faith and in the triumphs of the gospel of Jesus Christ will be held in affectionate remembrance by all who were acquainted with her, especially her christian friends and relatives. It is not the intention of the writer to multiply words unnecessarily nor to gratify mere motives of ostentation. A few particulars in the history of her christian experience known to her peculiar friends, without reference to any written document, is all that we offer. For the memory of the just is blessed.

On Tuesday, 13th of August, Mrs. Jennet Balmain, wife of Mr. John Balmain, after a long period of suffering and affliction which she endured with devout resignation and submission to the will of God, departed this life in the hope and expectation of receiving a crown of life that fadeth not away.—It was not with her as with many who have deferred the weighty and momentous concerns of eternity to the last period of human existence, when brought down upon a sick bed writhing in all the indescribable agonies of a mind unreconciled to God. With her the injunction of the blessed Redeemer had been heeded. "Seek first the kingdom of God and his righteousness and all other things shall be added unto you." In early youth she was made the subject of divine impressions under the faithful preaching of that servant of God, the Rev. Elijah Estabrooks, upon the words of John iv. 29. "Come see a man which told me all things that ever I did, is not this the Christ?" Her character and condition as a fallen creature in Adam was pointed out, and she felt that the word was directed to her heart, and that God was pleased mercifully to look upon her through the merits of his dear Son, and give her soul a hope in the promises of his Gospel, which was to her heart the power of God unto salvation.

Having experienced the grace of God she felt it her duty and privilege to acknowledge her divine Redeemer in the holy ordinance of christian baptism, which she believed to be obligatory upon all true believers; and that Jesus Christ the great pattern of obedience marked the way, that his blessed footsteps entered the stream, and that He bowed beneath it the emblem of his future grave. Hoping for a more favorable season she allowed a number of years however to pass away before she went forward. During a revival of religion somewhere about the year 1835, she was constrained by love divine to evince her attachment to the Saviour in conformity to his will by being baptised upon a profession of her faith in the name of the sacred Trinity; she united with the Baptist Church in Canning, and like one of old she could exclaim, "This people shall be my people and their God shall be my God," she was enabled to go on her way rejoicing in the Lord. For a number of years previous to her death, owing to bodily affliction she was deprived of the privilege of attending the public worship of God; then the Bible was her constant companion, and the sweet truths it contained were food for her soul. She loved the people of God, and delighted in their company and conversation. Humble in her deportment, sincere in her intentions, and firm in her attachments to the church of Christ, she was constantly and invariably the same, in her christian graces shone in all their lustre and brightness. Under all her sufferings she exhibited the utmost patience; not a murmuring word escaped her; when pressed down by afflictions she could lean upon her God, and by faith view the hand of her heavenly Father in all the dispensations of his will; many were the delightful expressions she uttered relative to the state of her mind, indicating patience under her sufferings and submission to the will of the Most High, a firm trust in the promises of God's word and a reliance upon the meritorious sufferings, of her Redeemer who died on the cross for her offences and rose again for her justification. The day previous to her death Rev. Mr. Miles visited her, the interview was exceedingly gratifying, and she felt that the presence of the Lord was with his servant, and that her mind was comforted with the truths of the gospel. Towards her last moments she felt but little pain, it appeared as though death was disarmed of his sting, and that she had gained a victory through our Lord Jesus Christ. Her happy spirit took its flight to dwell, we humbly trust, in the presence of un-

created glory. The solemn occasion was improved by an impressive discourse delivered by the Rev. Mr. Fitch from the 1 Thess. ii. 19. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming," followed by suitable remarks from the Rev. Mr. Miles who was present on the occasion. Thus lived and died one who had nearly reached her three score years and ten, leaving behind her an affectionate husband and children, together with a numerous circle of relatives and friends to mourn their irreparable loss.—Communicated.

Missionary Intelligence.

ARRACAN.

LETTER OF MR. C. C. MOORE.

Akyab, May 20.—We had the pleasure of baptizing a man of about middle age on the 5th. He was received with hesitation on my part. Since his baptism he has appeared well, and we hope he is chosen of the Head of the church to be "a vessel of honor," to glory, and immortality. We have endeavored to do our duty, and can only ask God to bless what accords with his will, and forgive what does not. I now begin to feel the weight of the responsibility which the missionary meets in his duties.

We have two more applicants for baptism, both men of talents and influence,—the one a young man, I think of some promise, the other formerly a poungyee [priest,] who left his Buddhism about a year ago.

Men in high places are confessing the truth of the Christian religion. It is not long since one of the leading priests called his followers together and told them that their whole system was a vain show,—that he was sick of it, and would stand it no longer, but should "bolt the course," and renounce his vows. He says: "I am now old, and must soon try the realities of eternity; I wish something more firm than I now have." What the result of this will be I cannot tell. Its immediate result was to shame the people, so that, for some time, they took the by-ways, to avoid the chapel. This occurred about a month since. The number of visitors at the zayat is less for a few days by reason of the heat, but the number of the people at Sabbath worship increases.

TAHITI.

By the London Missionary Magazine, we learn that during the last year a great revival of religion has taken place at Tahiti, resulting in the addition of not fewer than 400 to the churches. At the latest advices, (Feb. 20,) the work was still in progress. A new chapel was soon to be opened for public worship, and an increase in the number of natives training for the ministry is a favorable token. The missionaries have abundantly proved, that "greater is he that is for them, than they who are against them."

Baptisms in Sandoway Mission.

Letters from Sandoway, of May 20, state that Myat Kyau, one of the ordained Karen preachers, has just returned from a tour in Burmah Proper, and reports that he has had the happiness of baptizing 165 converts. We hope to receive, by the mail for the present month, full particulars of this interesting accession to the churches.

FRANCE.—Mr. Devan announces, Aug. 20, that on the 22d the Baptist church of Lyons would be organized, and that a person would be baptized on the next Lord's day, making five in Lyons. In two churches there are thus thirty-three members, all baptized within seventeen months.

PRUSSIA.—The churches in this kingdom, though troubled by those who oppose the truth, are greatly blessed. At Templin and in that vicinity, the people have manifested a great desire to hear the word. Mr. Kennitz says, May 13, that ten had been recently baptized, and that from fifteen places requests had been sent that he would hold meetings there. At Stolzenberg, a similar movement is felt. On the 16th of April thirteen persons were received by the church. A general meeting held there, June 13, was attended by a congregation of three or four hundred.—Many offered themselves for baptism, of whom fourteen were received that day. The Prussian Baptist Association met at Elbing the first week in June, and had a harmonious and interesting session.

From other parts of Germany we learn that there is an equal demand for labor; that the pastors, evangelists and colporteurs are unable

to meet all the opportunities that open before them for the dissemination of the truth.

Religious Liberty in Edinburgh—Annuit Tax.

(From the British Banner.)

ARREST OF MR. TOD.—The officer returned again about seven o'clock in the morning, and, having obtained entrance while the door was being opened by the milk-girl, had the modesty to proceed to his bed-room, and, in his wife's presence, to proclaim their errand, and ordered him, says the *Scottish Press*, in peremptory terms, to rise from his bed, and accompany them to prison, and 'this, in the name of religion, in the City of Edinburgh, and with a view to exact a portion of his substance, to support men in the character of Christian ministers, from whom he had derived no benefit! What follows is so monstrous, that we must quote our Contemporary:—

Though not prepared for such a scandalous intrusion, Mr. Tod requested the officers to withdraw until he and Mrs. Tod had dressed. Disposed, however, to show his warrant to the utmost, Mr. McCulloch took a pair of manacles from his pocket, and, shaking them in his face, told him, that if there was any attempt at resistance, he would pinion him at once. It may easily be supposed that Mr. Tod had no such intention, and this part of the proceedings might at least have been spared. Another, and a still more disgraceful and unwarrantable circumstance remains to be told. Previous to Mr. McCulloch's leaving the bed-room, he observed a pair of trousers lying on a chair near the bed, and immediately took them up, and proceeded to search the pockets. Whatever may have been his object, the proceeding was an exceedingly reprehensible one, and, in the absence of all authority, can only be construed into a direct and very disgraceful insult. We had hitherto thought that the mere circumstance of having such a duty to perform as that of dragging away a peaceful citizen to prison in enforcement of a law which his conscience could not recognise as such, was sufficiently disagreeable, without any gratuitous effort, on the part of the officer, to make it more odious.

Now, in the name of all that is honorable and decent, we ask the people of Edinburgh how long they are prepared to endure such outrages! We are mistaken if any thing in the history of this atrocious system is comparable to the present case. All seemed hitherto to be decency and dignity; compared with such conduct as this, it was laudable.

PROFESSOR DICK IN THE HANDS OF THE ANNUITY-TAX OFFICERS.—The officers of the State clergy have been particularly active this week. On Monday morning we understand, they resolved to begin business by a very bold step, and proceeded to the residence of Professor Dick, in Clyde-street, with a warrant to convey him to prison. The Professor himself happened to be out when the officers made their appearance, but on his return he expressed his willingness to accompany them, or allow them to take his goods. The goods they refused to take, and importuned him again and again to pay the tax rather than be taken to prison. As may easily be supposed by those who know anything of Professor Dick's character, as a most strenuous and uncompromising enemy of the Annuity-tax, the arguments of the officer (Mr. McCulloch, sen., we believe,) were completely lost in his case, and all of them, we doubt not, were fully met by him. Fortunately for Professor Dick's personal liberty, but unfortunately for the force of his example, the amount due was, without his knowledge, and very much against his will, paid by a relative while the Professor himself was in the act of changing his coat for the purpose of accompanying the officers.

A LIBERAL OFFER.—The State of Maine offers a farm to any citizen of the United States on the most liberal conditions. A law has passed the Legislature giving any man a farm of from one to two hundred acres, as he may desire, at the nominal price of fifty cents an acre, payable in one, two, and three years, in work on the highways, a kind of remuneration of as great advantage to the purchaser as to the State. The farmer must, however, clear up a certain number of acres within a given time, and erect a house for his residence, or in other words he must go to work, improve his farm and make it his home.

The Civic elections took place in Halifax on Tuesday last.—Alderman Caldwell, an industrious mechanic, was chosen Mayor, by a large majority.